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**WORK DONE ON AL-FARĀ'ID**  
**(THE LAW OF INHERITANCE)**

(From early Islām up to the period  
of Imam Khamīs d.552/1157)

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After the establishment of the State of Madīna the Prophet (PBUH) started to enforce the revealed laws gradually. The procedure followed was not to put the believers under pressure from new laws. Only at the time of need and according to circumstances, were the new rules revealed in fragments. People used to ask question from the Prophet (PBUH), but they were not always encouraged to do so. As the Qur'ān revealed, "Ask not questions about things which, if made plain to you, may cause you trouble."<sup>1</sup> People nevertheless used to ask about their day-to-day problems, and revelation would come according to the nature of those problems.

The law of inheritance was not enforced all at once. When the Prophet (PBUH) came to Madīna, he at first introduced *al-muwāsāt/al-muwākhāt* (brotherhood) among the *ansār* and *muhājirīn*.<sup>2</sup> He chose people from each group and linked them in the relationship of brotherhood. That was the first step to address the problems of the newly born community. On the basis of that relationship they distributed their properties with each other. It was evident from that approved relationship that it would also be applied for the purpose of inheritance. But soon after, the situation changed suddenly. It is narrated that a widow



came to the Prophet (PBUH) to ask about her own and her daughters' shares in the estate of her husband.

There are five versions of this episode, the cause of the revelation of *āyat al-mawārith*.

1. 'Abd al-Rahmān,<sup>3</sup> brother of Hassān b. Thābit died leaving behind his widow and five daughters. The residuaries of the deceased went to take the estate. The widow<sup>4</sup> came to the Prophet (PBUH) asking for remedy, and *āyat al-mawārith* was revealed.<sup>5</sup>
2. A person died leaving behind his widow, a daughter and five brothers.<sup>6</sup> The widow came to the Prophet (PBUH) asking for remedy because the brothers of the deceased had deprived her and her daughter of the estate, and because of her inquiry *āyat al-mawārith* was revealed.<sup>7</sup>
3. Another version is the well-known *hadīth* of Jābir b. 'Abd Allāh: The widow<sup>8</sup> of Sa'd b. al-Rabī<sup>9</sup> along with her two daughters came and told the Prophet (PBUH) that Sa'd b. al-Rabī had been martyred in the battle of Uhud, and that his brother (the uncle of her daughters) had taken all of his estate leaving nothing for the daughters to be married with. She was told in reply that Allāh would decide in her case. Then *āyat al-mawārith* was revealed.<sup>10</sup>

4. Aws b. al-Sāmit<sup>11</sup> died leaving his widow,<sup>12</sup> three daughters and two paternal uncles sons, Suwayd and 'Arfaja.<sup>13</sup> The latter kept the whole estate depriving the widow and the daughters of the deceased. The widow of Aws b. Thābit came to the Prophet (PBUH) asking for remedy. She was told in reply that Allāh would decide in her case. Then *āyat al-mawārith* was revealed.<sup>14</sup>
5. Aws b. Thābit al-Ansārī<sup>15</sup> died leaving his widow Umm Kujja, three daughters and two paternal uncles sons, Suwayd and 'Arfaja. The latter kept the whole estate depriving the widow and the daughters of the deceased. Umm Kujja complained to the Prophet (PBUH) that she and her daughters were deprived of the inheritance. The Prophet (PBUH) asked Suwayd and 'Arfaja not to touch any of the estate until he saw what Allāh would introduce to him. Then *yūsikumullāhu fī awlādikum* was revealed.<sup>16</sup>

The introduction of such a comprehensive code of law was very difficult to understand at the time. However, this law was given great importance by the Prophet (PBUH), who declared it to be half of all knowledge. 'Abd Allāh b. 'Umar narrates that the Prophet (PBUH) said, "Acquire knowledge and teach it to the people, and acquire knowledge of *al-farā'id* for it is half of all knowledge."<sup>17</sup> Zayd b. Thābit was reputedly the best scholar of the law of inheritance among the followers of the Prophet (PBUH). The Prophet (PBUH) used to praise his Companions for their expertise in different fields, and Zayd b. Thābit was



praised for his expertise in the law of inheritance. "Ubayy b. Ka<sup>c</sup>b is the best reciter (of the Qur<sup>o</sup>ān) among you, <sup>c</sup>Alī is the best judge among you, Zayd (ibn Thābit) is the best scholar of inheritance among you, and Mu<sup>c</sup>ādh b. Jabal has the best knowledge of *halāl* and *harām* (what is permissible and not permissible) among you,"<sup>18</sup> Among the Companions, <sup>c</sup>Umar b. al-Khattāb, <sup>c</sup>Alī b. Abī Tālib, <sup>c</sup>Abd Allāh b. Mas<sup>c</sup>ūd and <sup>c</sup>Abd Allāh b. <sup>c</sup>Abbās were also noted for their knowledge of *al-farā'id*.

During the life time of the Prophet (PBUH) problems were referred to him. After his death the people asked his Companions for the solution of their problems. With the passage of time different opinions started emerging. In the first century two main schools of thought, *ahl al-hadīth* and *ahl al-rā'y* came into existence on the basis of their deductions from the Qur<sup>o</sup>ān and Sunna. Later the first became known as the Mālikīs and the second as the Hanafīs. Afterwards more schools emerged, the Shāfi<sup>c</sup>īs and Hanbalīs among them. Imam Shāfi<sup>c</sup>ī, the disciple of Imam Mālik and the founder of the Shafi<sup>c</sup>ī school, is said to have preferred Zayd b. Thābit's view in questions of inheritance, as his authority was admired by the Prophet (PBUH) himself.

The (religious) literature shows that in the first century (AH) the main objective of the followers of the Prophet (PBUH) was to protect Qur<sup>o</sup>ān and Sunna from any type of distortion or tampering. Companions of the Prophet (PBUH) and their successors fulfilled their obligations and added their contributions towards understanding and elaboration what they had received. They started writing, covering each and every aspect of life by elaborating their understanding of the Qur<sup>o</sup>ān and Sunna. *Al-farā'id* was one

of those subjects which needed their attention. But because of its technical nature it was not so common among them, and a limited number of scholars chose to write on this subject. Following is the work done in the period before Ibn Khamīs:

1. Abū Khārija Zayd b. Thābit b. al-Dahhāk al-Khazrajī, who born in BH 11/611-2 and died in AH 45/665-6.<sup>19</sup> He wrote a book entitled *Kitāb al-farā'id*.<sup>20</sup>
2. Abū <sup>c</sup>Amr <sup>c</sup>Āmir b. <sup>c</sup>Abd Allāh b. Sharāhīl al-Sha<sup>c</sup>bī who was born in 19/640-1 and died in 103/721-2.<sup>22</sup> He wrote a book entitled *Kitāb al-farā'id wa-l-jirāhāt*.<sup>23</sup>
3. Abū Hishām Mughīra b. Miqsam who died in 130/747-8.<sup>24</sup> He was a *faqīh* and *fardī*, and wrote *Kitāb al-farā'id*.<sup>25</sup>
4. Muhammad b. <sup>c</sup>Abd al-Rahmān b. Abī Laylā Yasār al-Ansārī al-Kūfī, a *faqīh*, *fardī*, *muhaddith* and *qādī*, who was born in 74/693-4 and died in 148/765.<sup>26</sup> He wrote *Kitāb al-farā'id*.<sup>27</sup>
5. Abū Hanīfa Nu<sup>c</sup>mān b. Thābit b. Zūti b. Māh the founder of the Hanafī school, who was born in 80/699-700 and died in 150/767.<sup>28</sup> He was the author of *Risāla fī l-farā'id*.<sup>29</sup>
6. Abū <sup>c</sup>Ammāra Hamza b. Habīb b. <sup>c</sup>Ammāra b. Ismā'īl al-Zayyāt al-Kūfī al-Tamīmī was born in 80/699-700 and died in 156/773.<sup>30</sup> He was a scholar in the law of inheritance and author of *Kitāb al-farā'id*.<sup>31</sup>



7. Abū ʿAbd Sufyān b. Saʿīd b. Masrūq al-Thawrī al-Kūfī, a *faqīh* and *muhaddith*, who was born in 97/715-6 and died in 161/778.<sup>32</sup> His *Kitāb al-farāʿid* is a collection of *hadīths* relating to the law of inheritance.<sup>33</sup>
8. Abū Muhammad ʿAbd al-Rahmān b. Abī al-Zanād ʿAbd Allāh b. Dhakwān<sup>34</sup> al-Qurashī was a *faqīh* and *muhaddith*, who was born in 100/718-9 and died in 174-790-1.<sup>35</sup> He was the author of *Kitāb al-farāʿid*.<sup>36</sup>
9. Abū ʿAbd Allāh Mālik b. Anas (b. Mālik) b. Abī ʿĀmir b. ʿĀmir b. ʿAmr b. al-Hārith b. Ghīman, the founder of the Mālikī school who was born in 95/713-4 and died in 179/795.<sup>37</sup> He wrote *Kitāb al-farāʿid*.<sup>38</sup>
10. Abū Yūsuf Yaʿqūb b. Ibrāhīm b. Ḥabīb b. Saʿd who was born in 113/731-2 and died in 182/798-9.<sup>39</sup> He was Imām Abū Hanīfa's famous disciple and *qādi al-quḍāt* at the time of the Abbasids. He was the author of *Kitāb al-farāʿid*.<sup>40</sup>
11. Abū Hāzim ʿAbd al-Ḥamīd b. ʿAbd al-Azīz al-Sakūnī, a prominent Hanafī scholar in the law of inheritance and in mathematics, who died in 192/807-8. He wrote a work entitled *Lubāb al-farāʿid*.<sup>41</sup>
12. Abū Zakarīyyā Yahyā b. Ādam b. Suleymān al-Qurashī,<sup>42</sup> who died in 203/818-9.<sup>43</sup> He wrote *Kitāb al-farāʿid*.<sup>44</sup>

13. Abū ʿAbd Allāh Muḥammad b. Idrīs b. al-ʿAbbās b. ʿUthmān b. Shāfiʿ al-Qurashī, al-Shāfiʿī who was born in 150/767-8 and died in 204/820.<sup>45</sup> He wrote *Kitāb al-mawāriṭh*.<sup>46</sup>
14. Abū ʿAlī Ḥasan b. Ziyād al-Luʿluʿī who died in 204/819-20.<sup>47</sup> He was one of the four prominent disciples of Imām Abū Hanīfa. He wrote *Kitāb al-farāʿid*.<sup>48</sup>
15. Abū Khalid Yazīd b. Ḥārūn b. Zādān b. Thābit al-Sulamī al-Wasītī, a *muhaddith*, *faqīh*, *fardī* and *mufasssir*. He was born in 118/736-7 and died in 203/821-2. He was the author of *al-Farāʿid*.<sup>49</sup>
16. Abū Muḥammad Yūnus b. ʿAbd al-Rahmān, who died in 208/823-4. He wrote *Kitāb al-wasāyā wa-l-farāʿid*.<sup>50</sup>
17. Abū ʿAlī al-Ḥasan b. Maḥbūb al-Sarād (al-Zardār), an Ismāʿīlī jurist who was born in 149/766-7 and died in 224/838-9. He wrote a book on *al-farāʿid*.<sup>51</sup>
18. Abū Yaʿqūb Yūsuf b. Yahyā al-Buwayṭī al-Misrī who died in 231/845-6<sup>52</sup> and was the author of a *Kitāb al-farāʿid*.<sup>53</sup> He was a great scholar and *faqīh*. He had studied under Imām al-Shāfiʿī. It is narrated that Imām al-Shāfiʿī said that he was the best scholar among his disciples and was the best to succeed him.<sup>54</sup> After the death of Imām al-Shāfiʿī, he took his place as teacher and *muftī*.<sup>55</sup>
19. Abū Marwān ʿAbd al-Malik b. Ḥabīb b. Sulaymān al-Sulamī al-Mirdāsī, al-Ibrīrī al-Qurtubī, who was



born in 174/790-1 and died in 238/852-3.<sup>56</sup> He was the author of *Kitāb al-talkhīs fī ilm al-farā'id*.<sup>57</sup>

20. Abū 'Abd Allāh Ahmad b. Hanbal b. Hilāl b. Asad b. Idrīs b. 'Abd Allāh, the founder of the Hanbalī School, who was born in 164/780-1 and died in 241/885-6.<sup>58</sup> He was the author of *Kitāb al-farā'id*.<sup>59</sup>
21. Abū Sulaymān Dāwūd b. 'Alī b. Dāwūd b. Khalaf al-Isfahānī, a *faqīh*, *muhaddith* and Imām of the Zāhiriyya School who was born in 201/816-7 and died in 270/883-4.<sup>60</sup> He wrote *Kitāb al-farā'id*.<sup>61</sup>
22. Abū Ja'far Muhammad b. Mansūr b. Yazīd al-Murādī who died in 290/903. He wrote *Kitāb al-farā'id*.<sup>62</sup>
23. Abū Ja'far Muhammad b. Jarīr b. Yazīd al-Tabarī who was born in 224 and died in 310.<sup>63</sup> He wrote a book on *al-farā'id* named *Mukhtasar 'alā madhhab Zayd b. Thābit*.<sup>64</sup>
24. Abū 'Abd Allāh al-Zubayr b. Ahmad b. Sulaymān b. 'Āsim b. al-Mundhir b. al-Zubayr b. al-'Awām al-Qurashī who died in 317/929.<sup>65</sup> He wrote *Kitāb al-farā'id*.<sup>66</sup>
25. Abū al-Nadr Muhammad b. Mas'ūd al-'Ayyāshī scholar of the Imāmī Shī'a who died in 320/932. He wrote *Kitāb al-farā'id*.<sup>67</sup>
26. Abū Ja'far Ahmad b. Muhammad b. Salama b. Salāma b. 'Abd al-Malik al-Azdī al-Tahāwī, who

was born in 229/843-4<sup>68</sup> and died in 322/933-4. He wrote *Kitāb al-farā'id*.<sup>69</sup>

27. Abū Bakr Muhammad b. 'Abd Allāh, al-Sayrafī, al-Baghdādī, a prominent Shāfi'ī scholar who died in 330/941-2.<sup>70</sup> He wrote a work entitled *al-farā'id*.<sup>71</sup> He is said to have been one of the most learned persons after Imām al-Shāfi'ī.<sup>72</sup>
28. Abū al-Hasan 'Alī b. Muhammad b. Ahmad was born in 259/872-3 and died in 338/949-50. He was the author of *Kitāb al-farā'id*.<sup>73</sup>
29. Abū al-Hasan 'Abd al-'Azīz b. al-Hārith b. Asad who was born in 317/929-30 and died in 371/981-2. He wrote a book on *al-farā'id*.<sup>74</sup>
30. Abū al-Husayn al-Qāsim b. 'Alī b. al-Mansūr al-'Iyānī an *imām* of the Zaydiyya School, who died in 393/1002-3.<sup>75</sup> He wrote *Kitāb al-farā'id*.<sup>76</sup>
31. Muhammad b. 'Abd Allāh b. al-Hasan (al-Husayn) al-Basrī, al-Shāfi'ī known as Ibn al-Labbān<sup>77</sup> an authority on *al-farā'id*, who died in 402/1011.<sup>78</sup> He wrote *al-Ījāz fī l-farā'id*.<sup>79</sup>
32. 'Abd al-Qāhir b. Tāhir b. Muhammad al-Tamīmī a scholar of *fiqh*, jurisprudence, mathematics and *farā'id*, who died in 429/1037-8. He wrote *Kitāb al-'imād fī l-mawāriṭh*.<sup>80</sup>



33. Ahmad b. ʿAbd Allāh b. Ahmad b. Thābit al-Thābātī al-Bukhārī, a *faqīh* and *fardī* who died in 447/1055-6.<sup>81</sup> He wrote a work named *al-Muhadhdhab fī ʿl-farāʿid*.<sup>82</sup>
34. Abū ʿAbd Allāh al-Husayn b. Muhammad b. ʿAbd al-Wāhid b. al-Wannī al-Baghdādī al-Darīr a Shāfiʿī scholar of the law of inheritance and mathematics,<sup>83</sup> who died in 450/1058-9. He was the author of *al-Kāfi fī ʿl-farāʿid*.<sup>84</sup>
35. Abū Bakr Muhammad b. ʿAbd Allāh b. Yūnus al-Tamīmī al-Saqalī (d. 451/1059-60) a Mālikī jurist and scholar of the law of inheritance. He wrote a book entitled *Kitāb al-farāʿid*.<sup>85</sup>
36. Abū Jaʿfar Muhammad b. al-Hasan b. ʿAlī al-Tūsī who was born in 380 and died in 460.<sup>86</sup> He wrote a book entitled *Ījāz fī ʿil-farāʿid*.<sup>87</sup>
37. Abū Kākim ʿAbd b. Ibrāhīm b. ʿAbd Allāh b. Hākim al-Khabrī<sup>88</sup> al-Shāfiʿī<sup>89</sup> a prominent jurist and scholar in the law of inheritance who died in 476/1083-84.<sup>90</sup> He wrote a work named *al-Talkhīs fī ʿilm al-farāʿid*.<sup>91</sup>
38. Abū Saʿd ʿAbd al-Rahmān b. Maʾmūn b. ʿAlī al-Shāfiʿī al-Mutawallī who was born in 427/1035-36 and died in 478/1085-6.<sup>92</sup> He wrote a book named *Mukhtasar fī ʿl-farāʿid*.<sup>93</sup>
39. Ishāq b. Yaʿqūb b. ʿAbd al-Samad al-Sardaḡī al-Yamanī who died in 500/1106-7. He wrote a book entitled *al-Kāfi fī ʿl-farāʿid*.<sup>94</sup>

40. Muhammad b. Masʿūd al-ʿIshāmī al-Isbahānī known as al-Fakhr who died in 506/1112-3. He wrote a book *al-Farāʿid*.<sup>95</sup>
41. Mahfūz b. Ahmad b. al-Hasan b. Ahmad al-Kalwādhānī al-Baghdādī al-Hanbalī, who was born in 432/1040-1 and died in 510/1116.<sup>96</sup> He wrote *al-Tahdhīb fī ʿl-farāʿid*.<sup>97</sup>
42. Abū ʿAbd Allāh al-Husayn b. Ahmad b. ʿAlī b. Jaʿfar al-Shaqqāq al-Baghdādī, (d. 511/1117-8), one of most prominent scholars in the law of inheritance and mathematics. He wrote books on *al-farāʿid* and the division of estates.<sup>98</sup>
43. Husayn b. Nasr b. Muhammad b. al-Husayn b. al-Qāsim b. Khamīs b. ʿĀmir al-Juhanī al-Kaʿbī al-Mawsilī who was born in 466/1073 and died in 552/1157.<sup>99</sup> He was the author of *Kitāb al-mūdiḡ fī ʿl-farāʿid*.<sup>100</sup>



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3. His name was <sup>c</sup>Abd al-Rahmān b. Thābit b. Qays b. Shammās al-Ansārī (Ibn Hajar, *al-Isāba*, 2,393).
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6. He was MAbd al-Rahmān b. Thābit b. al-Mundhir b. Harām al-Ansārī al-Khazrajī, the brother of Hassān al-Sā'idī who left a widow and five brothers. <sup>c</sup>Asqalānī, *al-Isāba*, 2,393.
7. (i) Al-Tabarsī, Majma' al-bayān, 2,14  
(ii) Al-Qurtubī, Jāmi', 5,58. "It is also narrated that it was revealed in connection with the heirs of Thābit b. Qays"
8. She was <sup>c</sup>Amra bt. Hazm widow of Sa'd b. al-Rabī', who went to the Prophet (PBUH) asking for her daughter's share and *yastaftūnaka fī-n-nisā'* was revealed. (Ibn Hajar, *al-Isāba*, 2,27).

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11. Ibn ʿAbd al-Barr, al-Istīʿāb, 1,118. "He was Aws b. al-Sāmit b. Qays b. Ahram b. Fahr b. Thaʿlaba b. ʿAws and Suwayd but according to another narration from al-Mustaghfirī the woman and her daughter were Umm Kujla and Umm Kulthūm. (Ibn Hajar, al-Isāba, 4,488).
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- widow of °Aws ibn al-Sāmiṭ and the paternal uncles sons were, either Suwayd and °Urfata or Qatāda and °Arfaja."
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  18. Al-Rāzī, °Abd al-Rahmān Muhammad Abū Bakr, al-Tafsīr al-kabīr, Tihrān: ND, 9, 194.
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  20. Sezgin, GAS, 1, 396, 402; Ibn al-Nadīm, al-Fihrist, 263; Abū Bakr Muhammad b. Khayr b. Khalīfa, Fāhrasat mā rawāhu °an shuyūkhīhī, ed. by Franciscus Codera and J. Ribera, Baghdād: 1963, 263.
  21. According to Ibn al-Athīr, al-Sha°bī was born either in 20/640-1 or 31/651-2 and died in 104/722-3 or 105/723-4 or 109/727-8. (Ibn al-Athīr, Abū al-Fath Nasr Allāh b. Muhammad al-Jazarī Diya° al-Dīn. al-Lubāb fī tahdhīb al-ansāb, Cairo: 1356/1937-8, 2, 21).
  22. Kāhhāla, Mu°jam, 5, 54; al-Ziriklī, al-A°lām, 4, 18-19; al-Dhahabī, al-°Ibar, 1, 127. (According to another version he died in 104/722-3).
  23. Sezgin, GAS 1, 277, 397; al-Khatīb Abū Bakr Ahmad b. °Alī. Ta°rīkh Baghdād, Beirūt: ND, 12, 227-34.

24. According to al-Dhahabī he died in 133/750-1 (al-Dhahabī, al-°Ibar, 1, 180).
25. Sezgin, GAS 1, 397, 519; Ibn al-Nadīm, al-Fihrist, 316; Kāhhāla, Mu°jam, 12/313. It is also narrated that he died either in 133, 134/751-2 or 136/753-4 and was Abū Hāshim.
26. Kāhhāla, Mu°jam, 10, 150; al-Ziriklī, al-A°lām, 7, 60; Ibn Khallikān, Wafayāt, 4, 179-181; al-Dhahabī, al-°Ibar, 1, 211.
27. Ibn al-Nadīm, al-Fihrist, 285-286; Sezgin, GAS, 1, 519.
28. Ibn al-Nadīm, al-Fihrist, 285; Ibn Khallikān, Wafayāt, 5, 405-415; al-Dhahabī, al-°Ibar, 1, 214-5.
29. Sezgin, GAS, 1, 418; Cilardo, Agostino, Diritto Ereditario Islamico Delle Scuole Giuridiche Sunnite, Roma: Napoli, 1994, 24.
30. Al-Dhahabī, al-°Ibar, 1, 226. (According to another version he died in 158/774-5).
31. Ibn al-Nadīm, al-Fihrist, 292-293; Kāhhāla, Mu°jam, 4, 78; Abū Bakr Muhammad, Fāhrasat, 265.
32. (i) Kāhhāla, Mu°jam, 4, 234; Ibn Khallikān, Wafayāt, 2, 368-391; al-Dhahabī, al-°Ibar, 1, 235-6. (ii) According to Ibn al-Athīr he was born in 95/713-4 and died in 161/777-8 (Ibn al-Athīr, al-Lubāb, 1, 198-9).
33. Raddatz, Hans-Peter. «Fruhislamisches Erbrecht nach dem Kitab al-fara°id des Sufyān at-Thaurī», Cairo: 1971, 27-28; Ibn Hajar, Tahdhīb, 4, 111-15; Sezgin, GAS, 1, 341; Ibn al-Nadīm, Fihrist, 314-315.
34. Al-Dhahabī, Muhammad b. Ahmad b. °Uthmān. Mīzān al-i°tidāl fī naqd al-rijāl, Cairo: 1382/1963, 2, 575-6.



35. Al-Ziriklī, al-A<sup>l</sup>lām, 4,85; al-Dhahabī, al-<sup>c</sup>Ibar, 1,265.
36. Ibn al-Nadīm, Fihrist, 315, Kahhāla, Mu<sup>c</sup>jam, 5,313.
37. Ibn al-Nadīm, al-Fihrist, 280-281, Al-Sam<sup>c</sup>ānī, al-Ansāb, 1,281; al-Dhahabī, al-<sup>c</sup>Ibar, 1,272-3. Ibn Khallikān, Wafayāt, 4, 135-139; According to different versions, he was born in AH 93/711-2, 94/712-3 and died in AH 178/794-5.
38. Sezgin, GAS, 1, 396, 402.
39. Kahhāla, Mu<sup>c</sup>jam, 13,240; al-Dhahabī, al-<sup>o</sup>Ibar, 1,284; Ibn Khallikān, Wafayāt, 6,378-390 (According to another version he died in 172/788-9).
40. Ibn al-Nadīm, al-Fihrist, 286; Brockelmann, GAL, S1, 288.
41. Kahhāla, Mu<sup>c</sup>jam, 5,101; Ibn al-Nadīm, al-Fihrist, 292-93.
42. Brockelmann, GAL, S1,308.
43. Al-Dhahabī, al-<sup>o</sup>Ibar, 1,343.
44. Kahhāla, Mu<sup>c</sup>jam, 13,165-86; Ibn al-Nadīm, al-Fihrist, 317.
45. Ibn Khallikān, Wafayāt, 4,163-169; al-Dhahabī, al-<sup>o</sup>Ibar, 1,343-5.
46. Ibn al-Nadīm, al-Fihrist, 295-296.
47. Kahhāla, Mu<sup>c</sup>jam, 3,226; al-Khudrī, al-Shaykh Muhammad, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup> al-islāmī, Cairo: 1960, 235; Ibn al-Athīr, al-Lubāb, 3,72-3; al-Dhahabī, al-<sup>o</sup>Ibar, 1,345.
48. Kahhāla, Mu<sup>c</sup>jam, 3,226; Al-Khudrī, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup>, 302; Ibn al-Nadīm, al-Fihrist, 288; Abū Bakr Muhammad, Fihrist, 264.

49. Kahhāla, Mu<sup>c</sup>jam, 13,238; Ibn al-Nadīm, al-Fihrist, 318-319; Sezgin, GAS, 1,40; al-Ziriklī, al-A<sup>l</sup>lām, 9,247; Brockelmann, GAL, S1,332.
50. Kahhāla, Mu<sup>c</sup>jam, 13,238; Ibn al-Nadīm, al-Fihrist, 309; al-Ziriklī, al-A<sup>l</sup>lām, 9,345.
51. Al-Ziriklī, al-A<sup>l</sup>lām, 2,229-230.
52. Al-Ziriklī, al-A<sup>l</sup>lām, 3,296; Ibn al-Athīr, al-Lubāb, 1/154; al-Dhahabī, al-<sup>c</sup>Ibar, 1,41.
53. Al-Khudrī, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup>, 317; Ibn al-Nadīm, al-Fihrist, 298.
54. Ibn al-Subkī, Tabaqāt, 1,275; Ibn Khallikān, Wafayāt, 61-64.
55. Kahhāla, Mu<sup>c</sup>jam, 13,342.
56. Kahhāla, Mu<sup>c</sup>jam, 6,181; al-Dhahabī, Mizān al-Itidāl, 2,652-3; al-Khudrī, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup>, 247.
57. Sezgin, GAS, 1,362; Abū Bakr Muhammad, Fihrist, 265.
58. Ibn Khallikān, Wafayāt, 1,63-65.
59. Ibn Nadīm, al-Fihrist, 320.
60. Al-Ziriklī, al-A<sup>l</sup>lām, 3,8; Ibn Khallikān, Wafayāt, 2,255-257; Ibn Taghrī, al-Nujūm, 3,46.
61. Ibn al-Nadīm, al-Fihrist, 304; Brockelmann, GAL, 183.
62. Sezgin, GAS, 1,563; Ibn al-Nadīm, al-Fihrist, 274.
63. Kahhāla, Mu<sup>c</sup>jam, 9,147.
64. Abū Bakr Muhammad, Fihrist, 263-4.
65. Kahhāla, Mu<sup>c</sup>jam, 4,179-80; According to Brockelmann he died in 320/932. (Brockelmann, GAL, S1,306).
66. Ibn al-Nadīm, al-Fihrist, 299.
67. Ibn al-Nadīm, al-Fihrist, 274-76.
68. Kahhāla, Mu<sup>c</sup>jam, 2,107.
69. Ibn al-Nadīm, al-Fihrist, 292.



70. Kakhāla, Mu<sup>c</sup>jam, 10,220; al-Dhahabī, al-<sup>c</sup>Ibar, 2,221.
71. Al-Khudrī, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup>, 318; al-Khatīb, Ta<sup>o</sup>rīkh Baghdād, 5,449-50; Sālih b. <sup>c</sup>Abd al-<sup>c</sup>Aziz, Usūl al-fiqh, 1,31.
72. Ibn al-Subkī, Tabaqāt, 2,170; Ibn Khallikān, Wafayāt, 4,199.
73. Ibn al-Nadīm, al-Fihrist, 263.
74. Sālih b. <sup>c</sup>Abd al-<sup>c</sup>Aziz, Usūl al-fiqh, 1,119.
75. Al-Ziriklī, al-A<sup>c</sup>lām, 6,11; Ibn Khallikān, Wafayāt, 1, 419; Ibn al-Subkī, Tabaqāt, 4,295.
76. Sezgin, GAS, 1,568-9.
77. Al-Qurtubī, al-Jāmi<sup>c</sup>, 5,57.
78. Ibn al-Athīr, al-Lubāb, 3,65-6.
79. Kakhāla, Mu<sup>c</sup>jam, 10,207; Fihris makhtutāt maktabat al-awqāf fī <sup>o</sup>l-Mawsil, Baghdād: 1396/1976, 3,65.
80. Ibn al-Subkī, Tabaqāt, 3, 238.
81. According to Ibn al-Athīr he died in 449/1057. (Ibn al-Athīr, al-Lubāb, 1,191).
82. Kakhāla, Mu<sup>c</sup>jam, 1,283; Ibn al-Subkī, Tabaqāt, 3,11.
83. Ibn al-Athīr, al-Lubāb, 3,280.
84. Kakhāla, Mu<sup>c</sup>jam, 4,54; Ibn Khallikān, Wafayāt, 2,138.
85. Kakhāla, Mu<sup>c</sup>jam, 10,252.
86. Ibn Taghrī, al-Nujūm, 5,82.
87. Al-Ziriklī, al-A<sup>c</sup>lām, 6,315.
88. Ibn al-Athīr, al-Lubāb, 1,343.
89. Ibn Taghrī, al-Nujūm, 5,159. (According to Ibn Taghrī he died in AH 489/1096).
90. Ibn al-Subkī, Tabaqāt, 3,204.

91. Kakhāla, Mu<sup>c</sup>jam, 6,17-18; al-Suyūtī, Jalāl al-Dīn <sup>c</sup>Abd al-Rahmān. *Bughyat al-wu<sup>c</sup>āh fī tabaqāt al-lughawīyīn wa <sup>o</sup>l-nuhāt*, edited by Muhammad Abū al-Fadl Ibrāhīm. Cairo: 1384/1964., Chester Beatty Library, A Handlist of Arabic manuscripts, cat. no. vii 5008; Brockelmann, GAL, S1, 671.
92. Ibn al-Subkī, Tabaqāt, 3,223-224.
93. Al-Khudrī, Ta<sup>o</sup>rīkh al-tashrī<sup>c</sup>, 360; Kakhāla, Mu<sup>c</sup>jam, 5,166; Brockelmann, GAL, S1, 669; Ibn Khallikān, Wafayāt, 3,133-4; Ziriklī, al-A<sup>c</sup>lām, 4,98.
94. Kakhāla, Mu<sup>c</sup>jam, 2,240; Brockelmann, GAL, S1, 855; According to Yāqūt his name was Ishāq b. Yaqūb (*Yāqūb, Mu<sup>c</sup>jam al-buldān*, 3,381).
95. Kakhāla, Mu<sup>c</sup>jam, 12,19.
96. Ibn al-Dubaythī, Muhammad b. Sa<sup>c</sup>īd b. Muhammad. Ta<sup>o</sup>rīkh Abī <sup>c</sup>Abd Allāh ed. by Mustafā Jawād, Baghdād: 1371/1951, 33; Ibn Taghrī, al-Nujūm, 5,212; al-Dhahabī, al-<sup>c</sup>Ibar, 4,21.
97. Kakhāla, Mu<sup>c</sup>jam, 8,188, Sālih b. <sup>c</sup>Abd al-<sup>o</sup>Azīz, Usūl al-fiqh, 1,119.
98. Kakhāla, Mu<sup>c</sup>jam, 3,312.
99. Kakhāla, Mu<sup>c</sup>jam, 4,65-66.
100. Chester Beatty, A Handlist of Arabic Manuscripts, No. 3898; Brockelmann, GAL, S1, 776, Kakhāla, Mu<sup>c</sup>jam, 4,66; al-Ziriklī, al-A<sup>c</sup>lām, 2,286.



## SYSTEM OF transliteration

The following system of transliteration of Arabic terms has been used:

ع	b
ب	t
ت	th
ث	j
ج	h
ح	kh
خ	d
د	dh
ذ	r
ر	z
ز	s
س	sh
ش	s
ص	d
ض	t
ط	z
ظ	gh
ع	f
غ	q
ف	k
ق	l
ك	m
ل	n
م	
ن	

ه	h
ا; in construct, at	
و	w
ي	y

## ABBREVIATIONS

AH	After Hijra
BH	Before Hijra
ibn	Ibn (son of)
Bint	Bint (daughter of)
d.	Died
ed.	Edited
K	Kitab
m	Manuscript
(P.B.U.H)	Peace be upon him
P.	Page
Vol.	Volume
ND	Not dated.
GAL	Geschichte der arabischen Literatur
GAS	Geschichte des arabischen Schrifttums

## Long vowels

ا	ā
إ	ī
و	ū
ي	ī

## Diphthongs

ا	aw
ي	ay

## Short vowels

ا	a
و	u
ي	i